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"OUR HOME, OUR COUNTRY, AND OUR BROTHER MAN."

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EZEKIEL HOLMES, Editor.

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Agriculture produces a patriot in the truest acceptation of the word.—Talleyrand.



MAINE FARMER.

Close of the 10th Volume.

We have again come to one of those stopping places in an Editor's life, when, even if there be no real stopping in his duties, he is at least permitted to look back, and while taking breath, mark the progress of his labor and call up a few reminiscences.

It is ten years since we commenced the Maine Farmer in this village. A short time it appears when we look back upon the period, but yet it is full of incident and instruction. Ten years we have labored incessantly in the cause—in season and out of season—by night and by day, and what has been the result? Individually, it has been a life of mental labor—of anxiety and poor reward. We are growing grey in the service, have fought the fight as well as we could—suffered deprivations and braved the scorn and obloquy which are poured out upon the poor—have toiled on and on hoping against hope, amid embarrassments and discouragements—have wrestled with the world and grappled with poverty, and, as far as the goods of this world are concerned, should, were we to die to day, leave hardly enough to pay for a "Christian burial"—But let that pass. What are the results in the Agricultural department? Has our publication been an aid or an obstacle to the cause? A blessing or a curse? Perhaps it is not proper for us to say, but we hope we shall be pardoned if we state a few facts that occur to us. There is certainly more attention paid to the subject of Agriculture than there was ten years ago. This is manifested in a great many things. 1st. There is more reading upon the subject. When the Maine Farmer first started it was the sixth Agricultural Journal in the U. S. That is, there were only five papers devoted to Agricultural subjects published in the whole Union before ours commenced. Now there are six in Maine, and nearly or quite thirty in the United States. Conferring our remarks to the condition of things in our own State—we would observe that not only is there more reading, but there is more observation and enquiry, and more writing or communicating through the medium of the press among farmers themselves. Many followers of the plough, who once thought it impossible for them to compose an article on any subject, much more write for the press, are now found among the best writers in the country on Agricultural subjects. This is encouraging. It is elevating the calling, it inspires the young farmer with a belief that his is in reality a noble calling and enables him to point to the "record" and say to the professional man, we too have our literature and our science; and our practice is founded on the laws of nature, which we feel proud to investigate and unfold.

Ten years ago there was but one Agricultural Society in all our State, and that was just starting into action as a county Society, feebly fluttering its young pinions and looking fearfully and anxiously ahead ere it stretched its wings for flight. Now there are eight in the full tide of successful experiment, cheering and encouraging the farmers and mechanics, their wives their sons and their daughters to emulation and excellence in their occupations and handwork.

Ten years ago the people of the State of Maine hardly began to know or appreciate their own resources or strength—measuring themselves by the slight estate set upon them by older communities, they hardly dared believe that they had within the bosom of their own soil and in their unexplored forests, resources which if properly developed and used, would raise them to wealth and independence. Now her territory has been mostly explored, her mineral strength examined and estimated, her water falls, her rivers, her quarries, her forests & wild lands have been surveyed, & all but in some instances too high a value has been set upon particular localities, yet as a whole, facts are elicited to prove that few States can boast of greater or more varied resources for advantageously employing industrial power and energy than she does.

Ten years ago, it was a prevalent opinion that it was impossible for Maine to raise her own bread, and so infatuated were many in this belief and so carried away with the belief that almost any other calling was not only more profitable but more respectable than farming, that her lands became neglected, and we depended almost wholly upon the crops of other States for our daily bread. A short crop in the western States, brought us to so low an ebb that we have seen wheat sold for three dollars per bushel, and actually seen a large amount imported from Germany and sent into the interior of our State, and purchased by farmers; while their own acres were left untilled. A bounty upon wheat, (such as some hereto it) opened the eyes of the community, and now the complaint among our farmers is, that grain is too cheap and the great danger is of getting too great a surplus. We could enumerate many more circumstances tending to show that there is progress made in improvement;

but let no one suppose that we have arrived at the consummation. By no means. The day of our glory has not yet dawned. We have only seen the first glimmer—the "crepuscule" of the morning. We all have much to do—much to bring about; our own generation, and the next and the next, will not see the fulness of what Maine is capable of; but it is our solemn duty to continue to labor for the promotion of this great object, the improvement of ourselves, of society, of the world in all the useful arts and sciences, in all the social virtues, in all the christian graces. Our gratitude to heaven, is due to those patrons, who both by word and deed have helped us thus far in the cause. May we not hope, not only to deserve but to receive a continuance of their favors, and not only a continuance of help from old, but their aid in obtaining new and active subscribers, who will both pay and write, and help on cheerfully in the good work. To those who find it necessary to take their leave of us, we extend our cordial thanks for their company thus far, and our hopes that they will enjoy prosperity and happiness both here and hereafter. To those who commence a new acquaintance with us, we give the right hand of fellowship and pray that our union may be mutually happy and profitable.

Ice Storm.

We had one of the most singular *thaws* in this vicinity on the night of the 21st that we ever knew. The day was very cold, cloudy and wind North Easterly. About three o'clock it began to rain & as fast as it fell it froze to whatever it fell upon. Before night the twigs and branches became completely encased in a thick coating of ice, even to the very tips. In the evening the rain increased and still continued to freeze, and the wind towards midnight, increased to a smart gale. The trees had become loaded beyond their strength, and now began to give way under the accumulation of ice and the force of the wind. It was a singular as well as sad sight in the morning, to see the havoc that had been done to fruit and ornamental trees during the night. The damage done is immense. It extended into the forests, even where the growth is thick and where it would seem the trees would be safe from the protection their proximity to each would afford. The large elms, maples and oaks have had their tops completely mangled. Many fruit trees, especially those that were crotched have been split down to the ground and completely ruined. We have not been able to learn over how large an extent of country this damage extends, but we have been informed that but little or no damage was done by breaking trees, &c. in the southern border of the State, say at a distance of from twenty-five to thirty miles from the sea board. The boundaries of the region of broken trees would designate the range of temperature in some degree, or rather the difference of temperature between the different sections of country, and afford some curious facts to illustrate the theory and Philosophy of storms. The following letter from Mr. Wingate, of Hallowell, we copy from the Maine Cultivator.

RAIN AND HAIL STORM.
A severe storm of hail and rain commenced on Wednesday, 21st inst. It appears, from the following communication, that much damage was caused to fruit and other trees.—Ed. Cult.
"The storm last night has done immense damage to the fruit and ornamental trees.—The ice began to collect on the branches in the afternoon of the 31st, and before one o'clock the next morning, the ice on a twig no larger than a common chalk like, would measure an inch in diameter—the top of the large elm tree near my house is almost wholly destroyed—limbs six and eight inches through, fell, crushing the fence and other small trees to the ground. But the greatest damage is among my fruit trees. The trunks of several large trees are split to the ground and the trees lay prostrate—hundreds of grafted scions that have been set from one to four years, are broken off.—With the greatest care that I can bestow upon my fruit trees, I think ten years will not put them in as good condition as they were before the storm."

SUBSTANCE OF A DISCOURSE,
Delivered at Winthrop, on Thanksgiving Day, Nov. 17, 1842.

BY DAVID THURSTON.
[Published by Request.]

Proverbs, 18, 20. *Receive my instruction, and not silver, and knowledge rather than choice gold.*
In the book of Proverbs, wisdom often means true religion. Knowledge sometimes means the same. The knowledge to be derived from the instruction of heavenly wisdom is more to be desired and sought than the choicest of earthly treasures. It is invaluable. The knowledge, mentioned in the text may include that true knowledge of God and heavenly things, which qualifies its possessors for the enjoyment of future and eternal blessedness. Still it is true that knowledge, in the general acceptance of the term, is vastly preferable to riches. "How much better is it to get wisdom than gold, and to get understanding rather to be chosen than choice silver." Prov. 16, 16. The sentiment to which I invite your attention is, that *knowledge, being preferable to wealth, should be more sought.*

By wealth is intended all the property, which one has beyond what is necessary to health and comfort, and the means of mental and moral improvement. A certain amount of property is necessary, to enable a person to acquire knowledge. We must have food and raiment, houses and furniture, books and other sources, from which to derive information. Having a competency of these, what more do we need, except something for the good of others and an obedient and grateful heart?

Knowledge should be sought rather than wealth, 1st, because it is more conducive to health. "Health is the natural state of man." There are doubtless reasons, why vegetables are more healthy than animals, and why the inferior animals are more healthy than man. Vegetables have no nervous system, and no passions to be excited to their injury. Animals have both. The nerves and passions have much more effect on rational than on irrational animals. There are certain laws according to which vegetables grow, acquire strength and come to perfection. The violation of these laws occasions them

to be sickly, feeble, to decay, and die, long before they come to maturity. This is often caused by what we may call unwholesome diet.

The same is true of animals and men. They are seldom, if ever sick, when the laws of their physical nature have not been violated. Their health is not impaired, when they take food of suitable quality, in proper quantity, at the right times, and the laws of exercise and rest are duly observed. Many casualties and diseases are occasioned by ignorance of the laws of animal life. Unwholesome diet, or the most wholesome, taken in excessive quantity, at unreasonable hours, excessive labor, or the want of exercise, will at length prostrate the firmest constitution. Ignorance of the different gases contained in the atmosphere, and the means by which they may be separated, and ignorance of various other substances, occasions much destruction of health. Against this loss, no amount of property will secure men; but the knowledge, which all should acquire, will do it. We have yearly accounts of persons being seriously injured and sometimes losing life through ignorance of these subjects. Wells, for example, of considerable depth and long covered, receive a gas, at the bottom, which will destroy life, almost as suddenly as a flash of lightning. Sleeping by the side of lime-kilns, or in a close room where charcoal has been burned or is burning, has frequently proved fatal. "Several disorders have been contracted by sleeping under branches of trees in the night; and in apartments, where great quantities of fruit or other vegetable matter, are kept. During the night, the leaves of trees and all vegetable matter, perspire a deleterious air, which when it has accumulated to a certain degree, may induce a variety of serious complaints, and sometimes prove fatal." Many serious disorders proceed from ignorance of lightning. Persons in a house should keep at a distance from chimneys, posts, looking glasses, windows, all metallic substances, burning candles and lamps. The safest situation is in the middle of a room on a bed. If in the open air, they should keep at a distance from trees and other high objects.

Knowledge of the laws of mechanical motion would protect from many distressing calamities. Many injuries are received by rising up in carriages, or by leaping from them, while in rapid motion. In this way, boats are frequently upset. Keep in the carriage, sitting or lying in the lowest position practicable. Do the same, when a boat is in danger of upsetting. The casualties, which so often occur in factories, and mills, is generally owing to the want of knowledge of the principles of machinery.—Many are materially harmed because they do not understand the laws of light. Persons standing on the bank of a stream, see the bottom and judge it to be fordable. They do not know that light passing from air into water is refracted and makes the bottom appear higher than it really is, in the proportion of three to four. A stream eight feet deep would appear but six. Ignorant of this fact, many have gone beyond their depth to their great injury; not a few to the loss of life.—What numbers annually are seriously injured, or lose their lives, in consequence of not knowing what they should do, when their clothes take fire. They go into a current of air, or run with the greatest possible speed, not knowing that this vastly increases the flame. They should lie down and continue perfectly still, unless by moderately rolling over they can smother and extinguish the flame. The reason is flame ascends and air increases it. Let a blanket, the carpet, a hearth rug, a woollen garment, or any thing of the kind, be thrown over or around the sufferer.—Ignorance of the fact, that alcohol is a narcotic poison and is always injurious to persons, has occasioned the destruction of more health and life, has induced more disease, brought on more maladies, more premature deaths, than famine, pestilence and war. Had men been aware of its deadly effects upon the soul as well as the body, they would have avoided it, as they have arsenic, and other destructive poisons. Had it been known, that in all its forms, whether in distilled spirits, as rum, gin, brandy, or in fermented liquors, as wine, cider, beer, it was always hurtful to those who take it, untold millions of the human family had been saved from many distressing diseases, revolting crimes, from an untimely death.

The argument, attempted to be drawn from the Bible for using wine, cannot have much weight in favor of alcoholic wine, when it is considered that, at least, "one hundred and ninety five kinds of wine and probably many more were used among the people of the East at the time of our Saviour; and nearly all were either unf fermented; and consequently free from all alcohol, and adulterations; or were unf fermented but medicated—that few, if any, of the ancient wines were permitted to become alcoholic; all possible care being taken to prevent this.—There was even then to be found alcoholic wine; but the power, which their wines possessed of stupifying or intoxicating was generally owing to the admixture of some poisonous drug with the wine." That the Bible approves of using any wine containing alcohol, cannot be made to appear. Wine is sometimes mentioned as a blessing; at others as a curse. The juice of the grape, unf fermented, contains no alcohol, and is pleasant, nutritive and healthy; but when it is fermented, it contains alcohol and is noxious. That there were such wines in common use, is a well authenticated fact. This is a plain, common sense, and satisfactory explanation of the reason for employing such different language in respect to wine. A knowledge of this fact would save from suffering incalculable, as well as countless numbers from the drunkard's grave. To accumulate property by thousands, or millions would not be productive of benefits at all to be compared with correct and enlarged views on this subject.

The laws of health are established by our Creator, as truly as the moral law at Mount Sinai. Obedience to them is as certainly conducive to the health and comfort, the life and happiness of men, as obedience to the ten commandments. Knowledge would teach men, that all narcotic stimulants, such as opium, tobacco, coffee, tea, spicery of every

kind, and whatever as a beverage is more stimulating than good water, or as a diet is more stimulating than plain wholesome food, should be avoided. For their use is a transgression of native, unperverted instincts, the laws of our physical constitution, and of course hurtful. We have no more right to gratify bodily appetites to the injury of health, than to gratify the desire of property by committing theft. To do one is as truly to violate moral obligations as the other. Unacquainted with the laws of animal life, one might heap up silver as stones and violence to those laws, daily till he perished, and not see why he was not healthy and vigorous. The possession of property, beyond a competence, does not promote health. It almost invariably leads to those luxurious habits, which are highly prejudicial.

Ignorance of the deleterious effects of bad air occasions much loss of health and life. The atmosphere in a close room, unless frequently changed, becomes unfit for respiration. Some, whose employments are sedentary, and require a temperature somewhat high, greatly injure their health. "Pure air is as essential to the health and vigor of the animal system, as wholesome food and drink. When contaminated by stagnation, by breathing, by fires, candles or lamps, it operates as a slow poison, and gradually undermines the human constitution." Yet, in general, how little do mechanics, students, and females, regard the state of the air. From morning till night and sometimes, late at night, they continue to breathe air, from which has been exhausted almost the whole of the vital principle, and which has become highly impregnated with the noxious gas emitted from the lungs, and the effluvia emitted from their bodies." Scarcely anything is more detrimental to health. On entering an apartment in this state from the open air, we at once perceive that it is exceedingly offensive. In all such places the air should be changed several times in the day. It might be done with little inconvenience, while the occupants leave to take their meals. Every sleeping room ought to be thoroughly ventilated, at least, every morning by freely admitting the air from without; because then it is in its purest state. Were the nature of the atmosphere, and its component parts generally known, and how indispensable pure air is to health, energy and life; by what means it becomes unfitted for its important purposes; and how baneful are the effects of its contamination, there would be more care and caution. Distressing and fatal diseases would often be escaped, comfortable and useful lives would be prolonged.

It has been stated as a fact, "deduced from the annual registers of the dead, that one half the children born die under seven years of age. This extraordinary mortality is ascribed to wrong management during the first and second years of their infancy, and the practice of giving any one aromatic medicines." Their clothing is often wholly unsuited to their proper degree. It should be so adapted to their bodies, as not to obstruct, by its weight or tightness, the motion of the blood, bowels, lungs, limbs, or any other of its functions. Instead of being confined in a hot, contaminated atmosphere, which relaxes the solids, impedes respiration and frequently induces fatal convulsions, they ought to be exposed to the invigorating effects of pure air of a moderate temperature.

Who that prizes a firm constitution, uniform health and spirits, or values human life, would not more highly prize knowledge on these subjects than wealth?

Who can calculate the amount of disease and suffering in childhood and in riper years, which might have been prevented, and the number of valuable lives, which might have been prolonged? What can property, in the hands of ignorance, avail in such cases? The greatest proportion of deaths in infancy and childhood takes place in families, who have most of what are called "the good things of this life." Through ignorance, which might have been avoided, great numbers annually sink into an untimely grave. Knowledge here will effect what the wealth of the Indies could not without it. Who then will not "receive instruction and not silver, and knowledge rather than choice gold?"

Knowledge may not only lead to "observance of the rules of life, but to economy. One says, "by renouncing the use of tobacco, he saves five dollars a year. This will furnish him with valuable periodicals on health. He saves from ten to twelve dollars by avoiding the use of tea and coffee—a sum very nearly sufficient to pay for all the other, health, literary, scientific and religious periodicals that come to him. In fine, that the sums saved by living conformably to the laws of health will allow him to expend fifteen dollars a year for periodicals, and leave him from forty to eighty dollars, with which to replenish his library, and to aid in giving his children a good education."

Every one must see that knowledge, on these subjects, is vastly preferable to wealth. When it is understood, that almost all the sickness and premature deaths, (by which is meant, instances in which persons die earlier in life than they would wear out by a course of temperate diet and labor,) are caused by disregarding, or violating the laws of human life, often done through ignorance, will not men be aroused to the more diligent study of those laws? Will they not do more to increase their knowledge of the kind of food and drink, of the mode of living, best adapted to health, comfort and longevity. "Understanding is a well-spring of life to him that hath it." Prov. 16, 22.

2. Knowledge should be sought rather than wealth as it does more to prevent many troublesome fears and anxieties. Ignorance is a source of frequent and complex disquietudes. It gives birth to a thousand alarms and terrors, which the wealth of Croesus would do nothing to relieve. Among the uninformed, there is no telling the fears, the terrors arising from dreams, sights and signs. How many are rendered timid, afraid to be alone, to be in the dark, lest they should see some terrible sight, hear some horrid noise, or meet some dreadful object. An owl cannot scream, a raven croak, a dog

howl, the death watch tick, salt fall from the table, or a portion of tallow in a burning candle curl, the new moon for the first time be seen over their left shoulder, or even a cloud of unusual appearance, without greatly disquieting them; and some of them, awakening the most alarming apprehensions. Eclipses, comets, and even the beautiful and splendid Aurora Borealis, could not, in time past, and do not even now, make their appearance, without spreading a gloom over many minds. No amount of property can prevent this unhappiness. The dissemination of knowledge alone can do it. Let people acquaint themselves with the laws of the material world, the variety of their operations, their uniform results, and these dismal forebodings will all subside. "The works of the Lord are great, sought out of all them that have pleasure therein." Let men study these works, till they become fully convinced, that he direct all the events in the natural world by uniform laws, "and they will not be alarmed at any occasional phenomena, which, at first sight, might appear, as exceptions to the general rule." Indeed an increase of knowledge would transform most of these causes of distress into occasions of delight. "The notes of the death watch, instead of presaging death, would be seen to be notes of love among those little insects."

3. Knowledge should be sought in preference to wealth, because it conduces more to happiness. In the first place, knowledge enlarges the capacity of the mind. Finite, indeed, it is, and of course it will always be limited. But no one will seriously assert that it is not capable of immensely greater expansion than it ordinarily receives. A highly cultivated understanding greatly augments the capacity to enjoy. It can take a wider range over the unlimitable fields of knowledge.

In the second place, knowledge not only enlarges the capacity of the mind, but tends to elevate it. Ignorance renders men low and grovelling. They are prone to be sensual. Incapable of high intellectual entertainment, they naturally seek such as they can enjoy. Hence they resort to such as are vulgar and degrading. Mentally raised but little above the brute creation, the gratification of their bodily appetites and debased passions constitutes their highest happiness. But mental illumination raises men; takes them to a higher sphere; and places within their view and within their reach, sources of happiness of a far more exalted character.

In the third place, knowledge opens new and most interesting sources of bliss. In contemplating the works of men and the works of God, the difference between the enlightened and the ignorant, is immense. One class finds innumerable sources of pleasure and delight, which are wholly closed to the other. One sees ten thousand beauties, the material world is full of objects of interest, while the other sees only a great many pretty things. One class views these objects by the light of a dim taper, the other by the light of a mid-day sun. The mineral, the vegetable, and the animal kingdoms present an endless variety of objects of beauty, splendor and interest, exhibiting the infinite skill and benevolence of their Creator. Just take "the earthy class of fossils, under which are comprehended" more than twenty varieties of substances. Then there are the saline class, the inflammable class, and the metallic class. This last class is very extensive. Tho' from twenty to thirty have been named, probably all are not yet fully known. "All these mineral substances are distinguished by many varieties of species. There have been reckoned eight genera of earthy fossils. Of these genera, the first contains 34 species, besides numerous varieties of the same species. Another genus of clay contains 32 species. Another, the calc, contains 20 species. There are 10 species of silver 5 of mercury, 17 of copper, 14 of iron, 10 of lead 6 of antimony, 3 of bismuth, &c. All the bodies in the mineral kingdom differ from each other, as to figure, transparency, hardness, lustre, ductility, texture, structure, feel, sound, smell, taste, gravity, and their magnetic and electrical properties, and they exhibit almost every variety of color." To enumerate all the diversities, found in the mineral, vegetable, and animal kingdoms, would require a volume. When these objects are examined by the aid of glasses, new beauties are perceived, which add greatly to the interest and delight of the beholder; and show the exhaustless resources of the divine mind. The microscope reveals, in the minute and despicable parts of creation, the wonderful works of God. Who would expect to find any thing to interest, instruct, or please in the scales of fishes? Yet we may even there "perceive an infinite number of diversified specimens of the most curious workmanship. Some of them are of a longish form, some round, some triangular, some square, in short, of all imaginable variety of shapes. Some are armed with sharp prickles, some have smooth edges; even in the same fish, there is considerable variety—the scales taken from the belly, the back, the sides, the head, are all different from each other. In the scale of a perch, we perceive one piece of delicate mechanism; in that of a haddock another, and in the scale of a sole beauties different from both." What sources of endless delight are here opened to enlightened minds? Were they to range the whole creation, and examine every object, we should find much, upon which we might dwell with high satisfaction and profit.

But what has wealth to compare with this? Not unfrequently it contracts and dwarfs the soul in the

exact ratio of its increase. Unless greatly under the influence of the spirit of benevolence, almost every one who becomes rich, suffers a deterioration of his moral and religious character. Wealth promotes luxury, effeminacy, and sensuality. The preference given to wealth over knowledge, by most persons, proves their ignorance of their own riches. Our Saviour represents the danger of riches to be very great. His language, at one time, on this subject, led his disciples to inquire, "who then can be saved?" But who fears, that he shall have property enough to injure him?

Solomon, contemplating the labor and pains necessary to acquire knowledge, said, "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow;" yet he speaks of its attainment as very desirable, and more important than any other, except true religion.

Knowledge and love constitute a capacity for happiness. Connected with godliness, knowledge lays a foundation for felicity in the world to come, proportioned to its extent. Dependent beings, like ourselves, are obliged to derive their happiness from objects without themselves. Had we no knowledge of such objects, we should not enjoy them. It would be the same to us, as though there were no such objects. Without loving, we could not enjoy them. So that knowledge and love are the capacity for enjoyment.—The greater amount of knowledge, if holiness be proportioned, the greater is the capacity for happiness in heaven. The smallest capacity for happiness will there be filled. An infant may be completely happy; but will not enjoy as much as a man of enlarged mind.

"We brought nothing into this world and it is certain that we can carry nothing out." 1st Tim. 6, vii. To have possessed the wealth of the Indies would add nothing to the happiness of heaven: But the knowledge, which expands the mind, will have an influence forever. "Happy is the man that getteth understanding. For the merchandise thereof is better than the merchandise of silver, and the gain thereof than fine gold. Prov. 3, xiii, xiv.

4. Knowledge is preferable to wealth, as it qualifies for higher and more extended usefulness. Every human being ought to do the utmost good of which he is capable. Every faculty of the mind, every attainment, whether physical, intellectual or moral, is to be devoted to God. The great object of desire and pursuit, should be to glorify him.

Bacon said "Knowledge is power." Hobbs said "Wealth is power." They are both right. Wealth may be employed in various ways to promote purposes exceedingly valuable. But ordinarily its influence is limited in extent, and temporary in duration. In some respects, it may give more power than knowledge for the present. But who doubts, that knowledge has done vastly more to improve the state of the world than wealth. A vast majority of those, who possess wealth, hoard it, instead of being laid out in promoting benevolent enterprises, its possessors retain it as long as they live. The few, who form splendid exceptions, and who, somewhat early in life, appropriate a portion of their abundance to endow literary, charitable and religious institutions, attract much notice. They enjoy the benefit of their liberality, in witnessing the blessings, which others experience from it. How deeply humiliating, that these instances are so few; that men who might enjoy the luxury of doing good with their property, should hold it with such a covetous grasp, that nothing except death can break their hold. I wonder, that men are not afraid to die with such masses of unemployed property in their hands, as some accumulate! Where now are the monuments of good done by the wealth of Croesus? Where are Solomon's riches? Where are the beneficial effects of the riches, which thousands have since acquired? They are not, to be found. Knowledge of itself will not, indeed, incline men to do good. Doubtless more mischief has been done by it than by wealth. But this only proves that its power is superior. But who can estimate the amount of good, which the knowledge of some men has already accomplished and will yet accomplish? The knowledge of Bacon, of Newton, of Locke, of Baxter, of Flavel, and a long catalogue of others, is still blessing the world and will continue to bless it to the end of time. The converting a sinner from the error of his ways & the saving a soul from death, is a good attainable by means of knowledge, which will run parallel with eternity. This is a work in which angels might glory. Who then will not receive the instruction of wisdom and not silver; and knowledge rather than choice gold?"

This subject presents, in a most impressive manner, the extreme absurdity of treating wealth as being preferable to knowledge. That many do this is undeniable. In practice, they reverse the text. They conduct as though it read, "Receive silver and not instruction; and choice gold rather than knowledge." Much more time, ingenuity, industry, energy and perseverance are expended to acquire wealth than useful information. Time must be devoted to procure the means of comfortable subsistence.—The question is momentous, though it may not be perfectly easy to settle it, how much time, were all to do their part, would be requisite to procure comfortable support and to furnish the means of useful knowledge? That there might, and that there ought, to be an immense reduction in the expense of living, all must admit; whether we regard life, health or happiness. How much a real competence would cost, it may be difficult to decide. That food, raiment, and habitations, comprising all which would be needful to the highest degree of bodily and mental, health, activity and vigor, (and why should any one desire more,) might be procured at an expense far, very far, below what they now cost, is unquestionable. It has been stated, as the result of laborious calculation, that four hours, spent in labor each day by all who are capable of performing labor, would be sufficient; or that all the labor now performed, would each one do his part, would only require four hours out of the twenty-four. Many children, invalids, and

*See Palmer's Address on money. p. 9.

*See Essay, called anti-Bacchus.

*Health Journal.

*Dick on the improvement of society; a book which should be in every family.

aged persons can labor scarcely at all. These must be sustained by the labor of others. Were all, who are able, to devote four hours, daily, to some productive service, the number of invalids would soon be much reduced. Four hours, judiciously employed, would effect much. Were six hours a day necessary, it might not, on the whole, be injurious to men, either as intellectual or moral beings. Probably four hours might be conducive to their highest spiritual welfare in time and eternity. God requires as much as is for their good. Whether it be morally right for so many not to labor at all, in any productive way, and thus impose an additional amount of labor on others, deserves to be very seriously considered.

This inordinate love of money has led an ingenious writer to say, that in the common estimation, "Worth means wealth, and wisdom the art of acquiring it." This is seen in the favor and respect, shown to such as are rich. What an influence it gives them, beyond what knowledge, or even virtue, would secure? The language we use betrays it. We say that a man is rising in the world. But we do not mean that he is becoming more enlightened, or virtuous; but merely that he is accumulating property. We call that gain. So when we inquire after absent friends and acquaintance, the question is, "are they gaining, how are they making their way in the world?" If the question is answered in the affirmative, we are satisfied. We do not ask whether they are storing their minds with useful knowledge; whether they are cultivating heavenly dispositions; whether they are becoming more holy, are exerting a stronger and wider christian influence, and are ripening for heaven. Some are treated as reputable; but were their talents, character, habits, or any thing taken into the account, except their property, they would be held disreputable and villainous.—We see the general estimate in which property is held above knowledge, in the greater facility with which an establishment for making money can be got up, sustained, and carried forward, than a literary, charitable, or religious institution can be. If a prospect of profitable investment is presented, the requisite funds can be procured at once; but present a prospect equally promising, that an institution may exert a most salutary influence on the intelligence, virtue, or happiness of the community, and you may ask for the requisite funds in vain.

The late President Harrison, in "a discourse on the aborigines of the valley of the Ohio," speaking of "the extreme deficiency in the knowledge of many men," says, "I am loath to give another reason for this decline in the taste for historical reading, because it indicates also a decline in patriotism. I allude to the inordinate desire for the accumulation of riches, which has so rapidly increased in our country, and which, if not arrested, will be long effect a deplorable change in our countrymen. This basest of passions could not exhibit itself in a way to be more destructive of Republican principles, than by exerting an influence on the course of education, adopted for our youth. The effects upon the moral condition of the nation would be like those, which would be produced upon the verdant valley of our State, if some quality inimical to vegetable life were to be imported to the sources of the magnificent river, by which it is adorned and fertilized."

What can be more absurd than to devote so much more ingenuity, and persevering energy to the acquisition of property than of knowledge. Every degree of valuable information may be turned to some good account. But what sums of money are kept by the owners to their hurt? What good is there "save, the beholding of it with their eyes?" It is a source of care and anxiety to its possessors, and, in too many sad instances, a grievous calamity, a dreadful curse, to their children. What does a man need of a hundred thousand dollars; or fifty, or even twenty thousand dollars? How few make it conducive to their own welfare? What reason can be assigned for making such ample provision for the body, while the mind is left in a famishing state? When they have acquired a competency, to employ from eight to fourteen hours a day in attending to their property, and not a single hour in attending to some branch of useful learning, is supremely unreasonable. Well has it been said, "our expense is almost all for conformity. It is for cake we run in debt: it is not the intellect, not the heart, —not worship that costs so much. Why need any man be rich? Why must he have fine houses, fine garments, handsome apartments?" and a host of other costly articles, "only for want of thought." We dare not trust our wit for making our house pleasant for our friend, and so we buy ice-creams. He is accustomed to carpets, and we have not sufficient character to put floor cloths out of his mind, while he stays in the house, and so we pile the floor with carpets." Would it not be more befitting rational, accountable beings, to qualify themselves to entertain their friends and company by enlightened conversation on useful and interesting topics; than to confine their efforts to procuring what may minister gratification merely to their bodily senses? How many spare neither time nor money, which they can command, if they do not take what belongs to others, when they expect visitors, to have their houses not only neat and orderly, as every house ought to be, but to have splendid furniture, the choicest viands, condiments, pastry, and sweetmeats? But no sort of provision is made to improve the intellect or heart. Do not men treat each other, in this respect, as though they were animals, incapable of more rational enjoyment than can be derived from eating and seeing? Had we not become so sensual, would not such treatment be considered an insult?—Many think more, and actually expend more, to enlarge their farms, extend their trade, increase their bank stock, to erect spacious and splendid buildings, to finish and furnish their rooms in an elegant style; than to cultivate their minds, to purify their hearts. Their ward robe must be furnished annually with what is new and beautiful, but their library is seldom replenished. Their few books are often chosen rather for ornament and amusement than for solid instruction and improvement. But why should more hundreds be spent in furnishing the house than tens in procuring a library? Why not have globes, orreries, telescopes, microscopes, and other optical instruments, philosophical and chemical apparatus, instead of such costly mirrors, lamps, tables, sofas and carpets? If the soul is of more value than the body, why not provide as adequately for its wants? Why should we make our minds the more servants of our bodies? This is really degrading the understanding. It is pouring contempt upon the super-

ior part of our nature. It is offering insult to Him, by whose "inspiration we have understanding," and whose goodness furnishes ample means of improving our minds. What real wisdom such consistency shows. The true interests of the undying soul neglected, to attend to the wants of the dying body. Destined soon to enter on an eternal state, how base is the perversion which confines the mind to earthly subjects, and keeps it unused to consider and investigate themes, upon which the reasoned of the Lord are to be employed. How totally unfit is a mind, thus insured to grovel, for the high and holy subjects growing out of redeeming love.

That a great practical error has been feebly exposed in this discourse, and that it ought to be corrected, no one will dispute. How it can be, deserves a candid and thorough consideration. Time now allows only the suggestion of some of the means. The superior advantages of knowledge should be early impressed on the mind. Let this be done by often setting forth the danger and guilt of placing wealth, as an object of desire and pursuit, above knowledge. Let it frequently be a topic of discourse in the domestic and social circle—in the school room, and the hall of legislation. Let the cautions and instructions of the bible on the subject be oft presented. Let the press and the pulpit be enlisted.

Much might be done by elevating the standard of education. Let the followers of Christ set the example. Let them show that they are more engaged to have their minds enlightened, their hearts purified, than to be rich. Let them practically teach the world, that there are objects more worthy of pursuit, than vying with others in the costliness and splendor of their furniture, equipage, and establishments; thus keeping up caste.

There should be much prayer to God, that, by his grace, he will incline men, supremely to regard their immortal interest. Let every one do all in his power to correct this great evil.

In view of the means of mental, moral and spiritual improvement, with which God has so richly favored us, we have great reason for sincere and fervent gratitude. His mercies to us, the past year, have been exceedingly great. "The earth has brought forth by handfuls." The voice of health has been generally heard in our dwellings. We have had peace in our borders." The vexed boundary question has been amicably and satisfactorily settled. The gospel of God our Saviour has been continued to us. Its ministrations have been attended by extraordinary effusions of the Holy Spirit. Greater numbers have been converted to God than in almost any preceding year. More brotherly love and union have been manifested than for the last half century. More than heretofore has been done for the intemperate, the licentious and the enslaved. The abounding in every good work demands praise to God. Let us ponder on his abundant mercy; on the personal, domestic, social blessings, secular and spiritual, received, let holy gratitude shall swell our hearts, and cause our lips to break forth in songs of thanksgiving and praise.

The Triumph of Industry.

NO. 5.

MR. HOLMES: All political economists agree that industry is the cause that produces national wealth and prosperity. Philosophers tell us that if you increase the cause the effect must also be increased. To increase the amount and power of human labor must be in political economy a desideratum. But if we are to adopt some modern notions, political economy as a science is totally useless. A community or a State may attain to a considerable degree of prosperity without the trouble of investigating causes. A State having a sluggish or inactive government may attain to a considerable degree of wealth and prosperity if the people are laborious. We have seen somewhere, the motto "The world is governed too much" whether this motto be true or false, it is incontrovertible that our legislators do not often possess too much knowledge. But what shall be said of the let alone system? If the final view of all rational politics is, "the production of the largest possible amount of happiness in a given tract of country" will not a wise government sometimes stimulate the people to action?

But it will be said that a good government will protect the rights and liberties of the people and this is enough. But some regard we think should be had for the interests of the people. Could the imagination be brought to view a State consisting of 10,000 naked savages boasting of their liberties, we should discover nothing calculated to enlist our admiration. And again, if we should become acquainted with the history of a country, distinguished for its immense wealth, for its skillful industry, enterprise, intelligence, and almost every thing else that can constitute national strength or national glory, but unhappily the wealth and power is swallowed up by comparatively a chosen few. Here is not the abode of national happiness, although the government professes to be republican or free. Money is power, and knowledge is power, but knowledge is only calculated to make the poor man more miserable. Indeed ignorance would be very desirable, for knowledge would only convey clear ideas of a hopeless condition. This is a splendid picture of what our country may be; but may heaven grant that wisdom may unite with patriotism, that we may bend the twig aright, and that we may accomplish great and noble purposes. But I have often asserted, and still assert, that a properly conducted agriculture will constitute the main sheet-anchor of our national liberty.

As political science advances in our country, we shall find that more and more respect will be paid to the skillful FARMER. We have heard of the rapid strides of agriculture and indeed every other branch of productive industry in Great Britain. But to advance the happiness of the people of G. Britain is a Herculean task. The chosen few

may become enriched, but what of the great mass of her population? Does it resemble the multiplication of wretchedness? Property is so unequally divided there, and corrupt aristocracy has become so interwoven with the elements of society, that to push forward agricultural or other improvements, would scarcely gladden the heart of the philanthropist. Not so in America—here is a work for the skillful statesman, here we must bend the twig so that we may accomplish all our purposes. Demagogues may scatter false light, but political science will triumph. But in order to accomplish our purposes, the people must have the right kind of knowledge, they must be aroused to action, we must make our appeals to their reason, to their passions, and to their interests. Our people just at this time, are prejudiced against Agricultural papers and Societies, Agricultural science, Agricultural experiments and Agricultural improvements in general, but these prejudices will fall and reason and true light will triumph over error.

We have all seen how the people have been excited on the subject of the temperance reform, and has not the Patriot and Philanthropist wept for joy at the result? Why not make one more great stride in the work of promoting human happiness? To advance Agriculture will add strength to the temperance reformation and it may well be said to every thing else calculated to elevate the condition of our country. As Agriculture advances the mechanic arts, manufactures and commerce will advance with a firm and steady pace, and these reacting again upon Agriculture will stimulate the farmer anew. Will not a safe and enlightened system of policy be adopted by the general, and by each of the State governments, and thus build the foundation of the future well being and magnificence of our republic?

—JOHN E. ROLFE.
Rumford, Dec. 1842.

MECHANIC'S ADVOCATE.

An intelligent class can scarce ever be as a class, vicious, never, as a class, indolent. The new world of ideas, the new views of the relations of things; the astonishing secrets of the physical properties and mechanical powers disclosed to the well informed mind present attractions, which unless the character is deeply sunk, are sufficient to counterbalance the taste for frivolous or corrupt pleasures.—Evrett.

"Encourage your own."

MR. HOLMES: I noticed an article in the Farmer, not long since, taken from the Portsmouth Journal, bearing the above caption; and, as the principle contained in these words is correct, and is of vast importance to the advancement of the interests of Maine, as well as other States, I have chosen them as a fit caption for what I am about to write. I have before called the attention of the readers of the Farmer to this subject; and I hope they and you will pardon me for again alluding to it, and I should not, were it not for its importance.

"Encourage your own." These words should be had in remembrance by all who do business, of whatever amount or kind. They should never be forgotten. Let the merchant, when he replenishes his stock of goods, remember them. Let the farmer, when he is about to purchase farming utensils or wearing apparel, think of them. Let the merchant, let all classes, when they are buying articles of foreign manufacture, forget them not; for, unless they are remembered, and the principle contained in them carried out in practice, we shall never be prosperous as a people, nor wealthy as a State. The principle is no less true as it regards a State or town, than it is when received in relation to a nation. "Encourage your own" should be the motto of all nations, of all States, of all towns, and of all neighborhoods.

All admit the correctness of this principle in theory, but almost all disregard it in practice. To make this apparent, let us examine the course usually adopted in the transaction of business. But before proceeding let me say that these remarks are calculated for the meridian of Maine, for there are evils connected with the pecuniary transactions of the people of this State, which ought, and which must be removed ere the child, Maine, will equal its parent, Massachusetts.

That our natural advantages are equal, if not superior to those of any State, no one will, I think question. If so, why are we so much indebted to other States, or rather, to Mass. for so many of the necessities of life? Or why go we there for so many of them? Because we do not in practice encourage our own. We purchase things there because it has become a custom, because we can get a cheap article cheap. How many thousands of dollars are annually carried from this State for articles which might be manufactured among us as well as elsewhere, if proper and sufficient encouragement were given. For instance, the article of boots and shoes, together with many more which might be mentioned, are brought every year in large quantities from Mass. and this year there is a flood of them, so much so, that the manufacturers in this State, (what few there are of them,) are almost entirely out of employment. Now what is the cause of all this? Have we not the materials of which they are composed? Have we not the bark, the hides, the ingenuity and skill sufficient to manufacture them here? We have. Yes, we produce the former in abundance, and we are equal to our neighbors in the latter, or rather, we have the raw material, the natural a-

bilities, and practice will give us the skill, so that we can, when we are asked, "get up" these or other articles equal to those which are from abroad. Why not? It is in part the labor of our own sons and daughters that produces these articles ere they are brought here for sale. The inhabitants of this State, for want of employment here, seek it elsewhere. This state of things is disastrous to all classes. The mechanical pursuits being in a languishing condition, and but few employed in them, the farmer seeks among us in vain for a market for his produce. His produce is a drug, there being no purchasers. The merchant cries out "dull times," "hard times," because he is in the want of customers. Yes, the merchant customers are in Mass. He goes there for his articles of merchandise, and he must of course go there for customers. The money paid for these articles is sent from the State, and, like Noah's dove, returns not again unto us any more. This is in part the cause of our hearing so often, that short, but not sweet sentence, proclaimed from the house top and at the corner of every street, "hard times," "hard times." Gentlemen, "encourage your own," buy of your own mechanics, let charity begin at home; and soon the farmer will find a ready market for their produce at their own doors, and the merchants' customers will be near at hand and not afar off. Thus we can be mutual helps one to another, and become in due time a prosperous and happy people.

Dec. 17, 1842.

Protection the Cause of Enlightened PHILANTHROPY.

BY HORACE GREELEY.

A friend recently called my attention to an article by GERRIT SMITH, in a former number of this journal, arguing the impolicy and injustice of protective legislation, on the assumption that it conflicts with the dictates of an expansive, all-embracing philanthropy. As my own researches upon this subject have been protracted, and have led me to conclusions directly opposite to those which Mr. Smith so complacently assumes as the basis of his argument, I must ask the favor of a brief space in your pages for a reply.

What does protection contemplate? To determine this, let us look at the state of facts antecedent to its adoption. A band of industrious citizens bid adieu to their old and thickly peopled mother country.—England, for instance,—and make their homes in a new and distant region—we will say Illinois. Having the earth to subdue, buildings to erect, roads to open, &c., with land cheap, fertile and abundant all around them, it inevitably follows that labor will be dearer with them than in the country they have left, or other countries in a similar condition. The superior demand and price for labor will continue for a long indefinite period—probably, unless there shall occur seasons of severe pecuniary embarrassment, until the condition of the new country has become nearly assimilated to that of the old. While it continues, at any rate, and probably for some time afterwards, this state of things will be presented: the old country will produce an excess of manufactures, or those products comparatively small in bulk in proportion to their value, whereof labor is the principal, and land the subordinate, element of production; while the new country will produce a corresponding excess of agricultural staples, and these will be exchanged between them respectively.

This is the state of things, the indefinite continuance of which Mr. Smith regards as so desirable, that to interpose any obstacle by legislation is nothing less than a national sin—a church-bell denial to the people on both sides, of a just and fair participation in the bounties of Providence, and enjoyment of the fruits of their own industry. Let us examine:

There is no doubt at all that, in the entire absence of imposts or other obstructions, this exchange will continue for ages, or even centuries, because even after the time has arrived when the new country can manufacture for itself at cheaper money prices than it can buy, it will be prevented from so doing by the vast manufacturing capital concentrated in the old country, which capital, perceiving that a large and profitable market is about to be closed against its products by home competition, will glut that market at prices even below cost, for a time, in order to crush or cripple its infant rival. This has already been done more than once in the history of our country. Many will readily remember that, after the peace of 1815, when the manufacturers of Great Britain found their market in this quarter disputed by our own establishments, which had grown up under the protection of the war, they fairly deluged our ports with their fabrics at prices ridiculously below cost, publicly advertising to sell them in Boston at "pound per pound," that is, what had cost \$4.44 in England, for \$3.33 in Boston. Here was an immediate loss, but it was doubtless more than counterbalanced by the ultimate gain, through the destruction of a rivalry, which tended to limit their present profits, and threatened ultimately to destroy the American market altogether. Their conduct was precisely in accordance with the policy of Great Britain, as expounded by Chatham, Cobbett, Brougham, and other competent authorities.

Let me give another illustration on this head: The mineral zinc, which is now extensively used among us, has been sold in New-York as low as five or six cents a pound; it now commands ten cents. Inexhaustible mines of it exist in New-Jersey, from which the country would readily be supplied at six cents per pound. Yet no one undertakes the working of the mines, because the moment this should be done, the foreign producer in the absence of any duty, would throw down the price of the article to five, and perhaps to three or four cents, thus ruining the American miner, and destroying the thousands of capital invested in the enterprise. It costs little or nothing to import the German article, it being brought over as ballast to the more costly silks, cloths and toys, which we take in exchange for our agricultural staples; and the large capital, cheap labor, long experience and superior facilities of the foreign miner, would doubtless enable him to undersell and ruin the

worker of the Jersey mines, if they were driven to undertake it. But let a protective duty of two cents per pound be imposed, and I have no doubt that our country would be supplied with the article henceforth at a rate much cheaper than in the absence of such duty. Can it be wrong in us thus to "provide for our own household?"

But to return to the original illustration: I have premised that, in the absence of all import duties on either side, and in the actual condition of each, with regard to the prices of land and labor, Illinois would buy her cloths and other manufactures mainly of England, sending her wheat and corn in return. This is the spontaneous course of industry and trade; but is it therefore the most advantageous? I think clearly not. Do you ask why? Because, though cloths may be transported from Birmingham to Springfield or Peoria for less than two per cent. of their value, and thus may be sold there at a lower money price than if made in the State, yet their purchase from England by Illinois imposes the corresponding necessity of exporting the grain of Illinois to England; and of this process the cost is not two, but two hundred per cent, which must fall upon the producers either of grain or cloth, or both.

Am I understood on this point? Let me venture a still further illustration: the average price of wheat throughout the world, is about one dollar per bushel. It is of course above this wherever the consumption is much greater than the neighboring production; it is very far below it where the production is in excess and any adequate market for the surplus is remote or reached with difficulty. Thus in central Poland and on the inland plains of Southern Russia, it is usually below fifty cents a bushel, as in central Indiana or Illinois; at Dantzic it is ninety, and at Odessa about eighty cents; and, allowing something for a probable rise in case the British Corn Laws were abolished, it would probably be worth in Liverpool, on an average, not more than one dollar and twelve cents per bushel. Now, admitting that we are to buy our cloths mainly of Europe, as we naturally would in the absence of any Tariff on either side, it is certain that we must produce a large surplus of grain and export it, and that we should find no adequate market for it out of England. To England, all will agree, a portion of our grain must then go, as it has gone, and is now going, in the face of the corn laws. This, then, is a consequence as inevitable as fate; that the usual price of grain throughout this country, especially in its grain exporting sections, must be the price in England, less the cost and charges of transporting it thither. In other words: Wheat being worth \$1 12 in Liverpool, must generally be worth about 90c. in New-York, 75c. at Buffalo, 65c. at Chicago, and 25 to 35c. in the grain-growing heart of Illinois and Indiana. This is not hypothesis; it is justified by undoubted and daily occurring facts. At this moment Illinois merchants are in New-York seeking to contract for the sale of wheat at 90 cents a bushel, stating that they can buy at home abundantly at 30 cents, while the cost of transportation to New-York is about 60 cents.

I am now ready to make a concession which every careful observer of prices will consider liberal-viz: that the same broad-cloth which, in a state of absolute Free Trade, would be imported from England and sold in Illinois for three dollars a yard, would, under a protective Tariff so high as to secure its manufacture in this country, cost the Illinois consumer four dollars a yard. I am confident this disparity is greater than facts will warrant, however high the duty; but let it pass. Here is the difference in the price of cloth, and regarding this only, free traders assert it as an obvious truth, that protection taxes the farmer a dollar a yard on his cloth for the benefit of the manufacturers! But, regarding at the same time the price of grain, the fallacy of this assertion is obvious. The same policy which raises the price of cloth, creams at the same time a vast home market for grain at Pittsburg, Cincinnati, Louisville, and in every junction and waterfall throughout the entire country. The farmer has no longer to send his grain by a devious and oft interrupted navigation some four thousand miles to the mouths it has to fill; they are all around him; he is amongst them; and by a law resistless as gravitation, the price of wheat throughout our own country rises to the average of the world; and, instead of having a distant, fluctuating, doubtful market for his wheat, at a price which sets him thirty or forty cents a bushel, he can readily obtain sixty cents to a dollar a bushel for it at his very door. And, while his cloth may now be a time cost him twenty-five per cent more, nominally or in money, it really costs him less labor less wheat, or whatever he has to sell, by forty to seventy-five per cent than he would have paid for it under free trade. And yet he is told, and sometimes made to believe, that protection taxes him for the special benefit of the manufacturer!

Let me state this result in another shape, which perhaps will come nearer the position and the sympathies of Mr. Smith: The starving English workmen say: "We want bread; buy our cloths and give us grain in return." The friends of the protective policy reply: "It is idle to think of relieving your necessities, so long as of every ten barrels of flour we pay for a piece of cloth, five are taken by the forwarders, shippers and merchants for transportation and profits, two more by your government for duties, and one by your aristocracy and established priesthood in satisfaction of rent and tithes, leaving but two to you. But we want cloth, and are willing to pay you for it more liberally than we now can; do you come here and make it, and we will protect you against the depressing competition of the Old World. Come and settle among us; you can make as much cloth here as where you are; for water power is cheaper than steam, while wood, ashes, oils, cotton, and many other articles used by you are also cheaper, and will longer continue to be. Come to us, then, and follow your vocations, and we will save between us the enormous sums now swallowed up annually in the bottomless gulf of transportation and complicated traffic; and while you receive treble the grain for your cloth, we will receive double the cloth for our grain that we now do, and a vast diminution of non-productive labor and useless taxes upon industry be effected." Such is the spirit, such the aim of protection; Mr. Smith may condemn them as churlish, selfish and unchristian if he thinks proper; yet I would humbly suggest that a profounder scrutiny, a clearer and more generous appreciation would convince him that they propose nothing inconsistent with the most im-

plies philanthropy, the most unselfish regard for the welfare of all mankind.

At this moment, when our protective system is utterly prostrate and no foreign goods subjected to more than an adequate revenue duty of twenty per cent, the grower of grain in Illinois is paying six to ten bushels of wheat for a yard of cloth, which only brings one bushel of grain to his manufacturer in England. In other words, two men are producing for each other, at a distance of four thousand miles, and three or four others are living by interchanging their products without adding a particle to the absolute sum of human comforts. So long as this is general, the condition of the great mass must be depressed; for while the few produce and the many only interchange and consume, there can never be enough to supply all necessities. But bring the manufacturer to the side of the farmer; render the interchange of productions direct simple and cheap, instead of being circuitous, complicated and expensive, and you double the number of producers and diminish that of unproductive consumers, and thus diffuse independence and plenty to all. This is the great end of protection.

This article is already longer than I had intended, and I will refrain from commenting on the subordinate errors of Mr. Smith's essay. I will neither controvert nor retort the offensive imputations of selfish motives and narrow views with which essay abounds, being content with a simple exhibition of the truth. His assumption that Free Trade would be undoubtedly advantageous if it were only universal, may be tested by the preceding observations. What he can mean by eulogizing the German "Toll Union," which is simply a protective tariff and a most efficient and beneficent one, as like that desired by the friends of protection, here as possible, passes my comprehension. But I forbear further remark.—American Laborer.

GENERAL INTELLIGENCE.

LATEST FROM ENGLAND.

The Steam ship Britannia, Capt. Hewitt, arrived at Boston Wednesday P. M. in 17 days from Liverpool. She brought 29 passengers from Liverpool, and 7 from Halifax, and brought 6 from Liverpool to Halifax.

The steamer Caledonia, which left this port Nov. 16, and was detained at Halifax 9 hours, arrived in Liverpool on the evening of the 22nd, having made the passage in 13 days, 6 hours.

The steam ship Great Western, which left New York on the afternoon of Nov. 17th, arrived at Liverpool at 10 o'clock on the 24th, having made the passage in 12 days and 18 hours—the shortest passage which has been made by any steamer between New York and Liverpool.

The most interesting news, and by far the most important which has reached us from the other continent for many months, is the intelligence brought by an intermediate overland mail, which left Bombay Oct. 15, of the termination of the Chinese war by a treaty of Peace with the Emperor of China; and also of the termination of the war in Afghanistan, by the recapture of Cabul and Ghuznee, and the release of all the English and India prisoners.

The provincial conditions of the peace with China are that China is to pay \$21,000,000, in three years—6,000,000 to be paid before the British troops withdraw from Yankin—the port of Canton and four other ports to be thrown open to British merchants, and consuls to reside in them—Hong Kong to be ceded to Great Britain—and all British subjects who are made prisoners to be released.

The Chinese payments were to be made, six millions on down, six millions in 1843, five in 1844, and four in 1845.

By an express received in London from Paris on the 31, it appears that a steamer had arrived from Nankin at Suat, bringing Mr. Malcom, the Secretary of the English legation, and news that the Emperor of China had given his assent to the treaty, but refused to sign it until it should be ratified by the British Government. It was moreover said by the British Consul, that the Emperor had executed and had half the first instalment of money had been already paid, and confided to the frigate Blonde, which was to sail directly for England.

Prince Metternich has been ill, it was even reported that he was dead, but according to the latest accounts his health was considerably restored. One letter says that he was in excellent health and spirits.

It was supposed that the British Parliament would meet for the despatch of business, until the usual period, until the first week in February.

The Queen in consequence of the military successes in India and China, has appointed Vice Admiral Sir William Parker, Maj. Gen. Sir Henry Pottinger, Maj. Gen. George Pollock, and Major Gen. William Nott to be Knights Grand Cross of the Military Order of the Bath.

Four vessels, not of large dimensions, had just arrived in the Downs from Canton, all bringing tea—the amount about a million pounds.

There is a world of news from France. SPAIN.—An insurrection had broken out in Bacerona, under Durango, but appears to have been suppressed. The Captain General occupied on the 24th San Felin, Sarria, Gracia, and even Sosa, where the rebels had stationed an advanced post after their victory.

PORTUGAL.—Latest accounts from Lisbon represent the affairs of Portugal as still in a distracted state—the government bankrupt, and trade very much depressed. There are not less than fifty persons confined at Combra for alleged offences against the government. Some of them have been in jail over four years, without being able to get a trial.

RUSSIA.—There are symptoms of discontent in Russia, but it is difficult to judge how much they amount to. It appears that several officers belonging to the first corps of the army quartered at Moscow, and to the division of Arsenburgh, have been arrested, charged with a conspiracy to overturn the existing government. The conspiracy is said to have had extensive ramifications among different corps of the soldiery.

SIRIA.—The troubles of Syria appear to be so far from a settlement as ever. The inhabitants of Bechare had revolted and defeated 400 Turkish troops who were entering the mountains from that side. Symptoms of revolt had also manifested themselves from other points. A caravan proceeding from Damascus to Bey rout, under an escort of Albanian soldiers, had been stopped and plundered by the Druses.

DESTRUCTION OF STEAMBOATS.—The Louisville Journal gives a list of steamboats sunk by obstructions in the Western waters, from July 1st, 1841, to Dec. 1st, 1842—seventeen months. The number lost is sixty-nine! Independently of this number, there have been many boats materially damaged, but which have been recovered and repaired. There are those which have been totally lost, in a period of seventeen months, we have no doubt would make an aggregate of loss sustained by the obstructions in the Western rivers, equal to one fifth of the whole number engaged in the trade. There are about four hundred steamers employed in navigating the Western rivers.

ANFAL.—A most calamitous fire occurred at Croyle's Mills, N. York on the 1st inst. The building destroyed was a small two story dwelling, occupied by an old gentleman named Ballou, his wife, and two grand children. Mr. Croyle, the owner, and the grand children slept on the ground floor, and the son up stairs. The son, 16 or 18 years of age, was awakened by the flames bursting into his room. All escape by the stairs being cut off, he jumped from the

POETRY.

The following article is copied from the British Critic of October. It is from the pen of A. CLEVELAND COXE, of New York.

"One thing I have desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple."—Psalm.

"The first dear thing that ever I loved
Was a mother's gentle eye,
That cradled my infancy;
I shall never forget the joyful thrill
That smile in my spirit stirred,
Nor how it could charm me against my will,
Till I laughed like a joyous bird.

And the next fair thing that I ever loved
Was a bunch of flowers,
With odours, and hues, and loveliness,
Fresh as from Eden's bowers,
I never can find such hues again,
Nor smell such sweet perfume;
And if there be odours as then,
'Tis I that have lost my bloom.

And the next dear thing that ever I loved
Was a fawn-like little maid,
Half-pleased, half-awed by the frolic boy
That tottered her and played;
I never see the gossamer
Which rode rough zephyrus tease,
But I think how I tossed her flossy locks,
With my whirling bonnet's breeze.

And the next good thing that ever I loved,
Was a bow-kite in the sky;
And a little boat on the brooklet's surf,
And a dog for my company;
And a jingling hoop, with many a bound
To my measured strike and true,
And a rocket sent up to the firmament,
When even was out so blue.

And the next fair thing I was found to love
Was a field of waving grain,
Where the coopers mowed: or a ship in sail
On a billowy, billowy main;
And the next was a fiery prancing horse
That I felt like a man to ride;
And the next was a beautiful sailing boat
With a helm it was hard to guide.

And the next dear thing I was found to love
Is tenderer far to tell:
'Twas a voice, and a hand, and gentle eye
That dazzled me with its spell;
And the loveliest things I had loved before
Were only the landscape now,
On the canvass bright where I pictured her,
In the glory of my early vow.

And the next good thing I was found to love
Was to sit in my cell alone,
Musing o'er all these loveliest things
Forever, forever flown.
Then out I walked to the forest free,
Where waned the autumn wind,
And the colored boughs swung shivering,
In harmony with my mind.

And a spirit was on me that next I loved,
At such a rule my spirit still,
And maketh me murmur these sing song words
Albeit against my will,
And I walked to the woods till the winter came,
And then then did I love the snow,
And I heard the gales through the wildwood
As the Lord's own organ blow.

And the bush I loved in my greenwood walk,
I saw it afar away,
Surprised with the snows like the bending priest
That kneels in the church to pray;
And I thought of the vaulted dome and high,
Where I stood when a little child,
Ave'd by the lauds sung thrillingly,
And the anthems undied.

And again to the vaulted church I went,
As I heard the same sweet prayers,
And the same soft organ peals again,
And the same soft, soothing air;
I felt my spirit so drear and strange,
To think of the race I ran,
That I loved the sole thing that knew no change
In the soul of the boy and man.

And the tears I wept in the wilderness,
And that froze on my lids, did fall,
And melted to pearls for my sinfulness,
Like scales from the eyes of Paul;
And the last dear thing I was found to love,
Was that holy service high,
That lifted my soul to joys above,
And pleasures that do not die.

And then, said I, one thing there is,
That I of the Lord desire,
That ever while I on earth shall live,
I will of the Lord require,
That I may dwell in his temple blest
As long as my life shall be,
And the beauty fair of the Lord of Hosts,
In the home of his glory see."

MISCELLANEOUS.

(From the Boston Miscellany.)

The Two Portraits.

BY JOHN NEAL.

Would that people had their eyes about them as they wander through the world. They have eyes but they see not; ears but they hear not—and memories, bless you! good for nothing but to make themselves or others unhappy.

Just open your eyes for a moment, my young friend, or prick up your ears, or call to mind some one of the numberless pleasant or strange things that have happened to you in the course of your short life, teaching you sweet wisdom, or filling you with hope; and make yourself what better you were intended to be from the first, neither a mope nor a duffer, but a very pleasant fellow. Wake up!—listen to the conversation about you—and contribute your appointed share. After a dance on the green sward, or the dazzling sea-beach—when a hat is passed round for the fiddler, would you refuse to *shell out*? Would you stand upon your dignity, or what you may call your reserved rights, and withhold your fourpence halfpenny, out of regard to your position? What would the warm-blooded girls about you, with whom you have been romping, at other people's expense, for the last half hour; and what would their broad-cheeked sweet-hearts, think of your behavior? Well then, if you would not be guilty of such deplorable meanness, on such an occasion, with what face can you withhold your share from the conversation about you? We are all travellers—travelling for business or pleasure; pilgrims and sojourners all. If we look to be entertained—we must pay for entertainment; or, in other words—we must not be satisfied with listening—we must bear our part in the course of conversation, whether we find ourselves aboard a steamboat or a rail car, a stage coach, or a magazine.—Wake up, therefore! I beseech you! and tell us what you know that we do not; what you have seen or heard, that may be new to others, if not to yourself, and worth remembering.

Depend upon it—however stupid and prosy, however careless, unobserving, or forgetful you may be, there is something which you know better, and ought to be able to tell better than any other living man. Let us have it. Magazines are large and complete—or at least the language of the first articles 'too numerous to mention,' and therefore—but stop—that I may encourage you; and others who resemble you—not me—in their shyness and self-distrust—on their laziness and selfishness. I'll even try to tell a story myself—a story not founded on fact, merely, and embellished on all shape and resemblance; but a story which is altogether true; true in every particular, and yet so strange; that if a three act play were made up from it, and procured upon the stage, it would be regarded as one of the most whimsical extravaganzas ever heard of.

You know Sully—Tom Sully's of Philadelphia—the best painter of women, who are lovely, or who wish to be thought lovely—upon the face of the earth. Not so well known—though good enough there to satisfy any reasonable judge. Well—one day, Sully was at work in his room—studio, I suppose I ought to call it—making faces by himself, painting the richest of crimson lips, and the glossiest of earthly hair, and lighting up eyes with a sort of inward spirit—a luminous tenderness, which while they retained their likeness to the original, made you catch your breath; in looking at them, just as if you had accidentally overheard a beautiful woman whispering to herself; and lifting your eyes, had caught her in the fact—what fact?—the fact of listening to a love speech for the first time in all her life; or in the fact of answering somebody in that forbidden language of the lip, which all the world over makes you man so dangerous. Well, just as he had been putting in a pair of eyes, brimful of modest yearning, and half-subdued tenderness, and had stepped back from the easel to study their effect—within range—there was a rap at the door—followed by a whisper in a strange distant voice: 'Mr. Sully! Mr. Sully!—a word with you, if you please. I know you are engaged, and I know it is not the hour—but I must see you—hush!—what!—hush!—'

What could the poor man do? Upon his door he had wafered a half-sheet of paper with a formal notice, 'Engaged till five,'—but what of that? Here was somebody that must see him—a lady perhaps—oh hush!

So stepping softly to the door, he opened it and found not a lady to be sure, but a lady's man—a husband, that is—a most respectable good-looking sort of a fellow, with a countenance brimful of mystery and fun. You'd swear there was something brewing, just to see how he looked about him, before he slipped through the half-opened door. 'Hist—hist—hush! my dear sir; I've been trying to see you for nearly a month,' said the visitor, dropping into a chair, and speaking as if still afraid of being overheard. 'Do you know, Mr. Sully, that I have made up my mind to have my portrait painted—and—and—' looking archly at Sully, who stood with his pallet upon his thumb and his moustick trembling rather nervously, as he tried to fix the end of it upon the toe of his slipper. 'And what is more,' continued the stranger, 'I mean to have it done without the knowledge of my wife; you understand—hey?—you rogue you, touching the painter on the elbow. 'In a word, sir, can you have it done by the twenty-fifth? and will you undertake to bring it out the afternoon or evening before I will get my wife out of the way? What say you my boy?'

'I think I might,' said Mr. Sully, 'but why in such a hurry? why on the twenty-fifth? 'Why on the twenty-fifth? Why, bless your soul, my dear sir, that's the anniversary of our marriage—mine has been trying to persuade me to sit for nobody knows how long. What a surprise, hey?—And you will undertake to manage it, hey? And keep all snug, hey—you will, won't you now—there's a good fellow.'

Sully finding there was time enough, consented and took a sitting that very day; and the next, and the next—letting the gentleman in at hours when nobody else thought of trespassing upon him. The secret had been well kept thus far, and the third sitting was just over, and Sully was enjoying the idea of the joke by himself, and trying to imagine the delighted surprise of the wife who had been so long teasing her husband to no purpose for a portrait by Sully, when—tap—tap—tap—somebody was heard at the door. 'Thinking the sitter had forgotten something, and anxious to prevent his being seen, Sully ran to the door—opened it—and found, not the man he expected, but the man's wife—the woman herself! Supposing she had got a hint of what was going forward, the painter was beginning to cast about in his mind for some excuse to get rid of her, long enough, at least, for him to turn the portrait to the wall—but she gave him no time. Entering the room on tip-toe—with a finger lifted—and speaking in a whisper, while a pleasant smile kept playing about her mouth, as if she too had a game to play, she said—gently shutting the door behind her, and making a sign to him to be quiet; as she spoke—'My dear Mr. Sully, I'm so glad to catch you alone—hush—you are alone, are you not?—nobody saw me come up—and I wouldn't be seen for the world—'

'Madam,' said Sully—handing the lady a chair with that courtly grace for which he has been so distinguished; 'Madam, be seated—pray compose yourself. Nothing unpleasant has happened, I hope,—contriving to keep between her and the unfinished portrait, and to keep her eyes turned away from under all sorts of pretences, till he got an opportunity to reverse it.

'Nothing in the world, my dear sir,' answered the lady. 'Nothing in the world—but this afternoon, as I was sitting by myself, an idea entered my head all at once—the drollest thing! Do you know that I have been trying these dozen years to persuade my husband to have his portrait painted—and he has always kept putting me off, and putting me off, till at last I am out of all patience. But to-day—bless me! I'd forgotten a part of my errand—how long will it take you to paint a portrait? Could you have it done by the twenty-fifth of this month—the twenty-fifth, Mr. Sully—not a day later, nor earlier?'

'I think I might,' said Sully—wondering what all this would end.

'Well, then,' continued the fair visitor—who saw the painter's perplexity, and was anxious to relieve it—'Well, then—would you undertake to get a likeness of me, and have it finished and framed by the twenty-fifth. 'Of you, Madam! I thought you wanted a portrait of your husband.' 'Says he, Mr. Sully—but he won't sit; he swears he won't—and so, I have determined to take him by surprise, if I can—to get painted myself without his knowledge, and to have the picture finished and sent home, ay, and hung up in a proper place for it while he is out of the way. I wonder if you couldn't help me? The twenty-fifth is the anniversary of our marriage, and I know he would be delighted with my picture, though he would never ask me to sit. I should turn round upon him and make the same request. There you see how it is.'

'Can it be possible?' thought Sully, who had begun to have all sorts of misgivings, when the lady first entered upon the subject; but now that he looked into her face and saw the sincerity there—the delighted expression of her eyes, and listened to her warm hearted affectionate language, while speaking of her husband, he could no longer doubt.

'Madam,' said he 'I think it may be managed. Let me see—on the twenty-fifth you say. To have the thing done properly, however, the picture—picture, I mean, must be finished, and framed, and got home to your house, and actually hung up, as you say, the evening before.'

'The day before, if you please, Mr. Sully. I want you to hang it in the most favorable—and—in short you know the room—I shall leave everything to you.'

'Perhaps,' continued Mr. Sully, 'you might contrive to go into the country the day before—the twenty-fourth—and yet, growing thoughtful—and yet, if it should happen to rain, that would never do, to depend upon.'

'Well, well—never trouble yourself about it! I'll undertake to have my husband out of the way all the afternoon and evening of the day before, if you will take it upon yourself to hang the picture, while we are abroad. And now, when would you like to begin?'

'Immediately, Madam—this very moment, if you are disengaged. We have not a moment to lose. And so down sat the lady, with a magnificent shawl hanging loosely over her arm, and her dress just in the condition a painter most loves—looking a little hurried and tumbled, and altogether free from the stiffness you find in the drapery of a prepared sitter; and down sat the artist, with a sheet of brown paper, and a large crayon before him, to prepare a preliminary sketch. He was very happy—within half an hour he had attained a beautiful bit of composition, with a sort of general likeness not to be mistaken of the lady herself—the lights being made out with chalk, and all the effects produced with that wonderful facility which characterizes the fine, faithful, free-handed draughtsman. The sketch completed, so as to give the sitter an idea of the composition, Sully got a prepared canvass upon the easel and soon succeeded in obtaining a capital likeness for the first sitting.

'And now, Mr. Sully,' said the happy wife 'when am I to come again?'

'Let me see, Madam—to-morrow, if you please, and about the same hour—say half past three, or a little later. But stay—a thought strikes me. We shall have to make friends of the family. My wife must be let into the secret, or—'

'Or, what sir?' and the lady smiled.

'Or, continued Mr. Sully, not much concerned, though sadly put to it for the moment, to contrive a plausible excuse for communicating with his wife, and thereby preventing a discovery—'Or my dear Madam, we have so many visitors, that somebody might happen to see you, either coming or going, and so spoil your frolic.'

'Well, and how are we to provide against such a catastrophe?' I wouldn't be seen for the world—though, to be sure, at any other time I should not have the least scruple about coming to your rooms by myself—they are so public, you know.'

'Stay, Madam, I have it. If you find my door fast when you arrive, just oblige me by slipping into the parlor below.'

'No, Madam, the back parlor; and then you know there would be no difficulty in slipping a sitter out of the front door, without being seen—that is, without your being seen.'

'Exactly. And beside, that would be no more than fair—because how do I know but you may have other sitters, as anxious not to be seen as I am. If you say so, I'll come by the back way; and not enter the house till I know your sitters are gone.'

Sully agreed to this—and went to work with such heart upon the two pictures, that within a week he had brought the wife's up to match with the husband's, and used to have them all day long upon two easels before him—each looking at the other, with an expression very like what might have been hoped for, had the pictures themselves been laying their heads together and thinking of the catastrophe.

Again and again did it happen that the husband was sitting when the wife called; and more than once, notwithstanding all the painter's preparations, the husband had to be slipped out by the back way, while the wife was slipping in at the front; and when the two portraits were finished, and framed, and placed together in a good light upon the walls of the room, where they could be studied by the artist as man and wife, and touched—and retouched—here a little and there a little—with express reference to the droll situation of the parties, the husband came to tell him that everything was arranged, and that—rubbing his hands and chucking with delight—he had beguiled his wife into a promise to take a long ride into the country, which would be sure to keep them so late, as to prevent all chance of her seeing the picture before she went to bed. Wouldn't that be glorious! And he valued himself the more upon this management, because the lady, somehow, had never been very fond of riding, and the weather was not so very pleasant—and she had always been averse, particularly averse to coming home late; whereas now, oddly enough, she spoke of going so far, that if she had not stopped to think for a moment, or had her wife about her, she must have seen that they could not possibly get back before bed-time.

Sully congratulated the gentleman, and promising to have his part of the business attended to without fail—hit or miss—rain or shine—took the liberty of showing him the door, and hinting—just in time to prevent the wife, whose step he recognized in the back parlor, from meeting the husband in the entry—that the sooner he got away the better, as he had another sitter coming.

Hardly had the husband got off—which he did not tip-toe, closing the door so softly after him, that even Mr. Sully was in doubt whether he had gone, or whether he had only got frightened and crept back into the front parlor to hide himself—when the other door opened slowly and softly, and the wife peeped out, and asked if the sitter had gone—I thought he never would go, said she.

'He, Madam—how should you know the sitter was a he?'

'I knew the step!'

'Knew the step, Madam! Here was a pretty kettle of fish! For a moment the painter believed they had tumbled head first into the fifth act, and spoiled the catastrophe; but the next he was reassured by the lady's adding, that she knew it was a man's step, and that the person, whoever it was, happened to have a slight creak in his shoes, & ways trying to step softly. And so you know, she added, playfully touching Mr. Sully on the arm, do you know that I was dying to know who it was, and was just running to the front window to look out, when—'

'Bless my soul, Madam!'

'Oh, but I didn't, though! I was only thinking how pleasant it would be—and then—no, no—do as you would be done by, says I to myself: how should you like to be served? It would have been altogether too spiteful, wouldn't it, Mr. Sully? No, no—I wouldn't have done it for the world.'

'I wouldn't have had you for the world, Madam,' said the painter, laying his hand upon his heart with unspeakable solemnity. 'Just imagine how you would have felt, Madam, on looking up at the window as you left the door, the find a pair of strange eyes watching you through the blinds, or peeping through the curtains—your husband's, for example!'

'Oh, Mr. Sully—don't! don't! I should have dropped down upon the spot, I'm sure I should! But—just allow me to look at the cast of the drapery, as you call it, once more'—passing him as she spoke, and running to the door of the study.

'Not for your life, Madam!' cried Sully, hurrying past her, and contriving to place himself in such a position that she couldn't see her husband's picture, though it was actually upon the wall, and almost fronting her as she opened the door and was about to enter. 'Not for your life, Madam!—the picture is finished—the shawl is magnificent, upon my word it is—the finest bit of drapery I ever painted in my life—and, in short, madam, drawing the door to with a gentle violence, turning the key and slipping it into his pocket as he continued—'every minute is precious now. It would be such a pity for you to be seen here!—You are right, Mr. Sully, you are right, and I will go; but first let me tell you what I have done. I declare I can't help help laughing!—at breakfast this morning, what should my dear good husband do, but propose a ride over to Germantown this very afternoon—a ride that I detest at this season of the year; he has got some business over there, it seems, and is willing to take me with him—was ever any thing so lucky? and then the weather—not bad enough to keep us at home, nor pleasant enough to return—upon my word, when it came to that, I could hardly keep my countenance, and when I told him I had no objection to the night air, and thought on the whole it might do me good—there was the strangest look in his eyes for a moment, you ever saw—just as if he thought I was laughing at him—ha, ha, ha!'

'What an escape!' thought poor Sully, as the lady disappeared. 'So far so good!'—fanning himself with a large crayon sketch, and dropping into a chair all out of breath; and then turning to the two portraits, who were looking at each other for all the world, as if they were both in the plot, he added—'As I live, my excellent friends, I should not be very much surprised that you have both been fooling me from the first. Your eyes look like it—and the smile about your mouths. Well, well—courage—let him laugh that wins! The best way, and the only way left, indeed, is to carry the joke through.'

That afternoon, by four o'clock, the two portraits were hung up, and all the windows darkened, except one that furnished a favorable light; and all the doors were shut, and nobody on earth knew a syllable of what had been done—not even the servants—so beautifully managed was the affair. Under pretence of looking at a fine landscape, Sully had been admitted by the housekeeper—and having satisfied himself, and called in a student to enjoy it with him, they were left alone together, and went away together, just as they came, nobody being the wiser.

'My dear,' said the wife next morning, 'what are you up so early for?'

'Have you forgotten, my love! I couldn't sleep for my life. This is the twenty-fifth.'

'So it is, I declare, and that accounts for it. I have been fidgeting this last hour, ever since daylight, indeed. I couldn't help wondering what was the matter with me. I've tried, and tried, and tried, but all to no purpose; I couldn't get to sleep again.'

'Haden't you better get up, my dear?'

'Yes—I believe I must.'

And so both of the parties got up an hour and a half earlier than usual, on that day, and equipped themselves with the greatest possible expedition for the surprise they meditated, each upon the other.

'Stop my dear—wait for me—don't be in a hurry, said the wife, seeing her husband about to leave the room—I shall be ready in a moment.'

'Certainly—with pleasure,' answered the husband, half vexed with himself that he hadn't waked earlier, or taken an opportunity to steal out of bed while his wife was asleep, and to go down into the parlor to see if the picture was there; and in a favorable light; and then comforting himself with the recollection that Sully was a man to be depended upon, under all circumstances, and of course that he should find everything in apple-pie order, and had nothing to fear. 'How odd!' thought he, 'after having been awake so long, chance or other drop into the room below, and spoil the joke forever! Poor man! How little did he suspect the truth! Husband and wife both, had been awake ever since long before day-light—each pretending to be asleep, and waiting for an opportunity to steal away—or listening each to the other's breathing, in the hope that such extraordinary readiness might end at last in a comfortable nap.'

Well—they descended the stairs together, and the husband was just putting out his hand to touch the handle of the door—when lo and behold!—his wife stopped as if she

too had something to say—and then smiled—and then both looked foolish—and then the husband, being able to stand it no longer, flung open the door and begged her to walk in.

As she moved away, she entered, trembling from head to foot. Both looked up—the wife screamed—and the husband was all agape! 'My dear!' said he—and then he stopped short, overwhelmed with astonishment and perplexity. 'Oh dear!' answered the wife, and then she came to a full stop, and both stood staring at the two pictures and rubbing their eyes, very much as if to satisfy themselves that they were broad awake.

Well, and what then? Why then—my story is finished. What a scene for the stage! Yes—and what a lesson to people who go through the world, gathering always and never scattering; reaping where they have not sowed—and literally sponging their entertainment out of all the rest of the world, without shame or compunction! Are there not millions of stories like this about in the memories of people who never think of bringing them out, or of acknowledging their existence by word or sign. To all such, allow me to say, shame on you! for a pack of munchances. What on earth are you good for? Think you that magazine writing—or stage coach conversation is to be made up of axioms and apophthegms, of essays and homilies? No. Both should be sprightly and natural, and ever changing—mutable as the leaves of autumn playing in the sunshine, or the chiming sea, when the blue waves are flashing with perpetual evolution.

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DR. J. C. GREEN, would inform his friends and the public that he has removed from Fayette to North Tarrytown, (Kane's Mills). He also gives notice that he has entered into copartnership with his Son, CHARLES GREEN, and hereafter they will transact business under the address of J. C. GREEN & SON.

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North Tarrytown, Dec. 1, 1842. Sweep3 Sweep48

Medical Notice.
DR. S. L. CLARK, would respectfully inform his friends and former patrons, that he has relinquished business in Winthrop, being about to leave the State. DR. HOLMES, after much solicitation, having declined to resume the practice of medicine, has taken an annual leave, and will without doubt, from his former practical experience and science, give ample satisfaction to those who may see fit to employ him.

N. B. His books and accounts are left with his brother, E. M. Clark, who is duly authorized to receive and receipt for any payment that may be made.

Winthrop, December, 1842. 51

STANLEY & CLARK have for sale a large assortment of TICKING & FEATHERS, at cheap bargains.

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